it must always turn in repeated cycles,—and this.
has been for long a very prevalent notion,—then this
view of things in the end is hardly escapable. For
imperfection, ignorance, frustration and suffering
are a dominant factor of the existing world-order,.
the elements contrary to them, knowledge, happi-
ness, success, perfection are constantly found to be
deceptive or inconclusive: the two opposites are so'
inextricably mixed that, if this state of things is not
a motion towards a greater fulfilment, if this is the
permanent character of the world-order, then it is
hard to avoid the conclusion that all here is either
the creation of an inconscient Energy, which would
account for the incapacity of an apparent conscious-
ness to arrive at anything, or intentionally a world
of ordeal and failure, the issue being not here but
elsewhere, or even a vast and aimless cosmic
Illusion.

Among these alternative conclusions the second,.
as it is usually put before us, offers no ground for
the philosophic reason, since we have no satisfying
indication of the connection between the here and
the elsewhere which are posited against each other
but not explained in the inevitability of their
relations, and there is no light cast on the

necessity
or fundamental significance of the ordeal
and
failure. It could only be intelligible,—
except as.
the mysterious will of an arbitrary
Creator,—if there
was a choice by immortal spirits to try
the adventure
of the Ignorance and a necessity for them
to learn
the nature of a world of Ignorance in
order that.